The Alliance Weekly

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PHOTO

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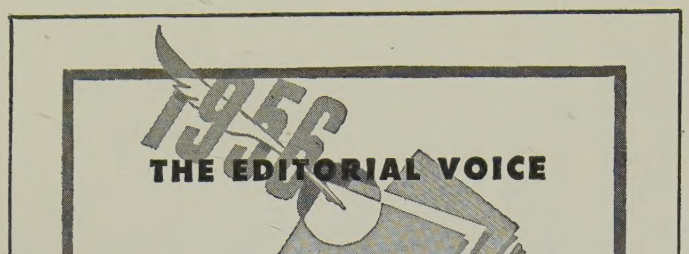

THE PROBLEM OF NUMBERS

The question of numbers and their relation to success or failure in the work of the Lord is one that disturbs most Christians more than a little.

On the question there are two opposing schools of thought. There are Christians, for instance, who dismiss the whole matter as being beneath them. These correspond to the lovers of long-hair music who firmly refuse to admit that there is anything of any real value other than that composed by Bach, Beethoven and Brahms. They know they are in the minority and glory in the fact, for in their opinion it is a very, very superior minority and they look down their noses at all who enjoy anything less complicated than a symphony.

Of course this is cultural snobbery and tells us a lot more about such persons than they would care to have us know. They remind one of the unco-learned of whom Colton wrote,

"So much they scorn the crowd that if the throng
By chance go right, they purposely go wrong."

Now among religious persons I have met a few who are guilty of a kind of spiritual snobbery of which they are doubtless wholly unaware. These have recoiled so violently from popular, cheap-Jack Christianity that they simply have no longer any sympathy with crowds. They prefer to sit around the Lord's Table in a select and tight little circle, admiring the deep things of God and, I very much fear, admiring themselves a wee bit also. This is a kind of Protestant monasticism without the cowl and the beads, for it seeks to preserve the faith of Christ from pollution by isolating it from the vulgar masses. Its motives may be commendable, but its methods are altogether unscriptural and its spirit completely out of mood with that of our Lord.

The other and opposite school is the most vocal and has by far the largest following in gospel circles today. Its philosophy, if it can be called a philosophy, is that "we must get the message out" regardless of how we go about it. The devotees of this doctrine appear to be more concerned with quantity than with quality. They seem burned up with desire to "bring the people in" even if they have not much to offer them after they are in. They take inexcusable liberties both with message and with method. The Scriptures are *used* rather than expounded and the Lordship of Christ almost completely ignored. Pressure is exerted to persuade the people (who, by the way, come to the meetings with something else in mind altogether) to accept Chris with the understanding that they shall then have peac of mind and financial prosperity, not to mention hig grades in school and a low score on the golf course.

The crowds-at-any-price mania has taken a firm gri on American Christianity and is the motivating powe back of a shockingly high percentage of all religiou activity. Men and churches compete for the attentio of the paying multitudes who are brought in by mean of any currently popular gadget or gimmick ostensibl to have their souls saved, but, if the truth were told often for reasons not so praiseworthy as this.

Now the serious Christian wants to escape both ex tremes. Yet he is much concerned about the whol matter of numbers and is eager to find the will of Go for his life and ministry. Should he go out for large crowds or accept smaller ones as the will of God fo him? Does success in the Lord's work depend upo numbers? Is it possible to make up in quantity what i lacking in quality and so accomplish the same result

Perhaps an illustration or two might help. If ou country should be visited by a famine and you wer put in charge of feeding the starving in your section c the city, would numbers matter? Most surely they would Would it not be better to feed five hungry childre than two? Would you not feel obligated to feed hundred rather than tens? thousands rather than hundreds Certainly you would. Or if a ship sank and your churc were given a rescue boat, would numbers mean any thing? Again the answer is yes. Would it not be bette to save ten than two? one hundred than fifty?

So with the work of God. It is better to win man than few. Each lost one brought home increases th joy among the angels and adds another voice to th choir that shall sing the praises of the Lamb. Plainl Christ when He was on earth was concerned about th multitudes. And so should His followers be. A churc that takes no interest in evangelism or missions is sub normal in every way and desperately in need of revival

Our constant effort should be to reach as many per sons as possible with the Christian message, and fo that reason numbers are critically important. But ou first responsibility is not to make converts but to uphol the honor of God in a world given over to the glory o fallen man. No matter how many persons we touch with the gospel we have failed unless along with the message of invitation we have boldly declared the exceeding sinfulness of man and the transcendent holiness of the Most High God. They who degrade or compromise the truth in order to reach larger numbers dishonor Goo and deeply injure the souls of men.

The temptation to modify the teachings of Chris with the hope that larger numbers may "accept" Him i cruelly strong in this day of speed, size, noise and crowds. But if we know what is good for us we'll resis it with every power at our command. To yield ca only result in a weak and ineffective Christianity i this generation, and death and desolation in the next

Thoughts on

CHRISTIAN UNITY

The person and work of Christ . . . the person and work of the Holy Spirit . . . revival . . . evangelism . . . missions . . . the second coming of Christ —these truths are the basis for accord and coöperation among Christians . . .

By REV. ARMIN R. GESSWEIN

WHILE I was musing the fire urned. In its holy light I saw light light on Christian unities and dif- rences.

The apostle Paul says, "All things at are reproved are made manifest the light: for whatsoever doth ake manifest is light" (Eph. 5:13). eymouth's translation further stim- ates us: "For whatever shines of elf is light." Light reveals and akes manifest. It shines of itself. et each thought, then, speak to in terms of *light* and *searchlight.*

I

The great things God has for us e found not so much in the difficult riptures as in the plain ones.

Light. The truth that matters most s embedded in His promises; and ese are the plainest of all Scripture. these the very nature of God is vealed. By these we are made par- kers of the divine nature and at e same time escape the corruption at is in the world through lust.

In His promises God has given us copy of His heart. Their size and ape are the exact size of the life Christ, which He also wills shall our life abundantly. Daily He lls us to live not our own life, but hrist's.

Searchlight. If a man is finally st, it will not be because he failed understand the beasts of Daniel id Revelation or the vision of Ezek- l and Zechariah (albeit, blessed e those who read and do under- and). It will be because of the truths he *does* understand and ignores.

God's deepest truths are God's plainest truths, contrary to the thought of some that the deep things of God are so veiled that only a few elite saints succeed in discovering them. The reason Christians are not getting to the bottom of the New Testament is that they are not going to the bottom of their hearts; their difficulty is not mental but moral and spiritual.

The deepest Scriptures are not entered by the mind except as the mind yields to the heart. The deepest Scriptures are those that reveal the moral nature of God and call forth the response of man's own nature in surrender, yieldedness, humility, obedience and the faith which works by love.

II

The great things of God are not hard to find in the Scriptures; they are there in abundance.

Light. This is true of the great saving doctrines about Christ, and of the great sanctifying work of the Holy Spirit. What Christians should abound in, God's Word abounds in. That which we are to be full of, the Scriptures are full of.

Searchlight. This is where faith comes in, in all its phases. We are saved by faith, live by faith and walk by faith. As we go on from faith to faith, the entire Christian life becomes a faith life, Christ Himself being its author and perfecter. Faith is a walk in the light, not a leap in the dark. Faith walks a path paved with clear-cut promises, even when it has to walk on water or face Calvary or the empty tomb or the ascension mount. No one need miss the way. So we are without excuse, even when it comes to finding Christ's abundant life. To be filled with the Spirit is not optional; it is God's command for us all. Where God commands and promises, we must trust and obey.

III

The great things of God are given priority in the Bible.

Light. The truth that matters most the Bible makes not only prominent, but pre-eminent. It is explicit, not merely implicit, in its presentation.

I see, then, that while "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness," it does not follow that all Scripture has the same function. The *must* truths are always *first* truths.

The doctrines that pertain to our eternal salvation in Christ are also the doctrines most essential to our Christian life now. The hereafter truths are the truths for here. All Christians are called to share these, and the humblest child of God can understand them as well as the highest. Indeed, the lowly often have a better grasp of these than do the learned. Did not Jesus rejoice and

say, "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight"?

Searchlight. What God has given in plenty He has also given priority. This calls us to "discern things that differ." All truth is not the same, even though it is in the Bible.

It is not always a question of white or black, especially when we enter the Christian fold where Christians have to do with Christians. Christ separates from the world of sin unto Himself, but He does not separate Christian from Christian! That is usually a Pharisaic form of separation. A sectarian spirit is a splitting spirit. Christians are to be united with Christians in the same bond with which they are united with Christ—the bond of peace. We do not make this unity; Christ makes it. But we must endeavor to keep it (Eph. 4:3). Given priority in God's Word, primary truths must be given priority in our practice.

IV

The great things of God are not the things on which there is discord and disunity, but those on which there is general accord and unity among Christians. Because of these a unity prevails that is deeper than our differences.

In my musing this burned most deeply. I was amazed, for here I beheld the problem among Christians showing its true countenance. I marveled, too, at its subtle ability to cover up and hide so long and in so many ways. Of all wonders, this appeared to me to be the strangest and most sinister.

Light. The primary truths are not only basic; they are universal. These turn out to be the great ecumenical truths so widely sought today: the great doctrines of the person and work of Christ, and of the person and work of the Holy Spirit. These are likewise the deep, dynamic truths of God. Atomlike, they cling together with an intense, divine energy, eager for action. In this cluster we discover the great revival truths, the power of prayer, the power of the Holy Spirit in and through the church to the world of the unconverted; in short, all the truths relating to revival, evangelism and missions.

Certainly the history of the Christian church since Pentecost shows that the most powerful awakenings have accompanied the preaching of the plain and neglected truths. The truly great evangelists have been among the church's greatest ecumenical leaders. To this day the field of evangelism is the field where ecumenical Christian fellowship is most actual. Evangelists have ofte pioneered in its practice whil churchmen were yet discussing in conferences. How revealing it that ecumenical Christian fellowshi should lie in the field of the plai and neglected truths!

Searchlight. Here God major The Acts (a very plain book) re veals this. Here we minor toda Revivals are so few, while reviv truth is so plain and plentiful! Th makes a Jeremiah weep. Sectaria ism and divisions are still so pre alent, and that in the face of th most plentiful of unifying Scripture The truths which unite are mo plain; the truths which divide a less plain. Yet Christian withdraw from Christian!

The terms used to describe th Spirit-filled Christian life vary, bu underneath the agreement persis that we can and must be filled wit the Holy Spirit. Here is ground fo united faith and action. Prophet and eschatological interpretatio vary, but on the doctrine of Christ second coming there is deep-seate agreement. Here is ground for unite faith and action.

Dispensational views vary, but a Christians know that we are no in the age of grace, of the Churc and of the Holy Spirit. Here ground for united faith and actio

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FOLLOW THOU ME

Lord, carry me.—"Nay, but I grant thee strength
To walk and reach thy home in heaven at length."

Lord, why then am I weak?—"Because I give
Power to the weak, and bid the dying live."

Lord, I am tired.—"He hath not much desired
The goal, who at the starting point is tired."

Lord, dost Thou know?—"I know what is in man;
What the flesh can, and what the spirit can."

Lord, dost Thou care?—"Yea, for thy gain or loss
So much I cared, it brought me to the cross."

Lord, I believe; help Thou mine unbelief.
"Good is the word; but rise, for life is brief.

"The follower is not greater than the Chief;
Follow thou Me along My way of grief."

—CHRISTINA ROSSETTI

A book of only twenty-five verses—
et full of wisdom, kindliness and grace

An Example of Love

The Epistle to Philemon

By DR. HARRY L. TURNER

HIS is really a personal letter ather than an epistle. It is full of iographical material, eleven per-ons being mentioned in it. It gives particularly rich insight into the haracters of Paul, Philemon and nesimus. Of this letter Dr. Alex-nder Maclaren wrote, "That must ave been a great intellect that could ass from the profound and far-eaching teachings of Colossians to ne graceful simplicity and sweet indliness of this exquisite letter." Martin Luther said, "This epistle nows a right noble and lovely ex-mple of Christian love."

At the time of writing Paul was prisoner. With him was Timothy. Ie included in his greetings Ap-hia, probably Philemon's wife, and rchippus, possibly their son. Ac-ording to verse 19 Philemon was aved through Paul's ministry. We re not told where they lived.

Philemon was evidently a man of neans as he owned at least one slave verse 16) and had a house large nough for church services (verse 2). hat he was a man of character is athered from verses 5 to 7. Paul eferred to his love, faith, good vorks, hospitality and prayers.

The purpose of Paul's letter to hilemon concerned one called nesimus (verse 10). Evidently nesimus had robbed his master verses 18 and 19) and had run away verse 15). In time he arrived at he great city of Rome where he vas saved through the instrumental-ty of Paul (verse 10). This was so horough a conversion that Onesimus vanted to go back to his master, hilemon, and give himself up for punishment (verses 12-14). According to Colossians 4:7 and 8, a man named Tychicus, a preacher, was about to return from Rome to Colosse, which may have been the home city of Philemon. This was the fitting time and way for Onesimus to go back to his master (Col. 4:9).

The same verse indicates what a fine Christian Onesimus had become. Paul wrote Philemon a peculiar request. He did not ask Philemon to forgive Onesimus but rather that what Onesimus owed might be charged to Paul's account (verses 17-19). Paul said, "I will repay it." What a beautiful picture of our Lord! He took the debt we can never pay and now we, guilty sinners, are free. Surely mercy rejoices against judgment. The reader will find many valuable lessons in this brief letter:

PRAYER. Neither Philemon nor Paul knew where Onesimus had gone, but God did. It is certain to us that they never gave him up. They could reach him by the throne of grace, and they did. What about that wayward loved one lost to you but not to God?

PERSONAL WORK. In prison Paul could have said to himself that his usefulness was over. Not so! There he won Onesimus to Christ.

POWER. Nothing and no one is beyond God's power to change. As long as there is life there is hope. Onesimus' whole character was changed. His outlook on life was changed; this is the miracle of the new birth. The unprofitable one was now profitable.

PRISONER. As Paul preached in Romans 8:28, so he practiced. He never acknowledged himself a prisoner of Nero, the cruel despot. No! He was a prisoner of Jesus Christ. On this verse Dr. Graham Scroggie wrote, "Christ Himself had riveted His manacles on his wrists; therefore, he bore them lightly and proudly as a bride might wear the bracelet her husband had clasped upon her arm." There would be an end to much self-pity, complaining and accusing if we really believed Romans 8:28.

PRAISE. Notice the tribute Paul pays to Philemon in verses 1 to 7:

1. He is dearly beloved.
2. He is a man of large faith.
3. He is a liberal man.
4. He is full of good works.
5. He is a fellow laborer.
6. He has a beloved wife.
7. He has a son in the ministry (cf. Col. 4:17).
8. He entertains the church.

It is easy to admire the fine qualities of a man like this, but did you ever try summing up good qualities in the worst of people? There is always one or more. Try it!

As the holy Franke said, "This single epistle of Philemon very far surpasses all the wisdom of the world." AMEN.

The Perfect Man

Patience, kindness, generosity, humility, courtesy, unselfishness, good temper, guilelessness, sincerity—these make up the supreme gift, the stature of the perfect man. You will observe that all are in relation to men, in relation to life, in relation to the known today and the near tomorrow, and not the unknown eternity.—HENRY DRUMMOND.

Christian Unity

(Continued from page 4)

Words used to describe the experience of revival vary, but the general agreement to persevere in prayer for revival persists. Here is ground for united faith and action. The time is at hand for us to launch out together on our agreements.

V

Contrary to the popular view, our greatest failures in united Christian action come from failure in our agreements and not from our disagreements.

Light. This is most clearly seen in the fields of revival, evangelism and missions.

Searchlight. If we get into controversy concerning our general agreements it is usually a word battle over a doctrinal statement or over some secondary matter, whereas our real controversy is with God. Bias heats the battle of words but when bias is dealt with at the cross it dies. Christian hearts not only unite there; they find that they have already been united by Christ in His death.

We fall into disagreements because we fail in our agreements. God gives priority to our unities, but we give priority to pride. Our agreements must have priority because they hinge on the plain and plentiful portions of God's Word. Herein lies our fall and herein lies our hope.

We are bogged down at the points of our disunity. This is our fall but not our failure. Our failure is that we do not seriously settle down to the great things of God, the plain truths, the plenteous promises, where we are *now united in Christ.* For example, is not the fact that there is even now a general prayer for a spiritual revival proof of what I write? This is just as encouraging as it has seemed discouraging. For here lies our generation's grand opportunity for a widespread outpouring of the Spirit of repentance, renewal and refreshing from the presence of the Lord.

As my heart turned to prayer, a plea was formed that more able brethren would search into this matter and with pens tenderly dipped at Calvary set it forth to help a groping but seeking generation.

A Prayer

To be true in doctrine without becoming doctrinaire,
To present Christ without dividing Christians,
To believe in deed, and not in word only, that the Church is one body,
To discern dispensations from dispensationalism,
To labor for revival minus revivalism,
To represent the Holy Spirit's power without fanaticism,
To love all that are Christ's as I love Christ,
To honor denominations and yet t
hate sectarianism,
To love righteousness and hate in
iquity,
To be guided into all truth whi
kept from all error,
To discern sacrament from sacra
mentarianism,
To understand a Christian broth
in his light and not in mine,
To repair breaches and restore pat
to dwell in,
To discern things that differ and
let agreements take priority,
To unite in Christ as many
possible . . .

Teach Thou me, O God. *Ame*

The Hidden Life

By JEAN NICOLAS GROU

THE interior life finds its lessons in the manger no less than in the cross. The one contains the rudiments, the other the perfection of that life; and he who would attain the height must begin at the beginning. The incarnate Lord has shown His interior dispositions in coming upon this earth: love of His Father, love of men.

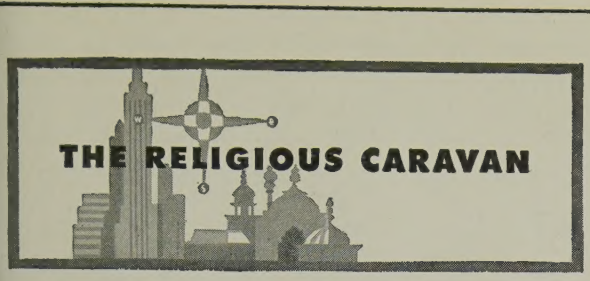
Now from this we learn a great lesson, namely, that the chief feature of a hidden life is the cross. It is the first thing that God sets before us, that the first work of a soul who truly seeks Him is to accept the cross. We mean a total setting aside of self for God, a total renunciation of our own interests for those which are His. He alone knows all that may be involved in this sacrifice, but we need not doubt that He will give us courage to accept and strength to bear whatever He requires of us. Be it ours to give ourselves without reserve to Him and say with Christ, "How am I straitened till it be accomplished."

Again the Holy Spirit teaches some great lessons of the interior life from the Saviour's first days on earth —from the mean stable, the poor swaddling clothes, the humiliation, suffering and neglect, the very atmosphere in which He first drew breath. Where else could we read so perfect a lesson of detachment from the goo
things of this world, of total co
tempt for earthly honors and plea
ures as that which Jesus set befo
His followers here?

And that which He chose as H
first portion He chose for all H
earthly sojourn; poor, laboring wit
His own hands, without a pla
wherein to lay His head, unknow
or despised of men, bearing a
possible sufferings and persecutio
to the end.

Remember, too, who were a
mitted into His manger presenc
None without a special, miraculou
call, as though to teach us that w
cannot attain to an interior life wit
out our vocation be of God, and tha
those He calls must resemble th
shepherds of Galilee in lowline
and freedom from worldly long
ings; in vigilance, for it was durin
their night watch that they wer
called; in faith, for had they doubte
the heavenly vision they would neve
have found Christ.

If they be among the great one
of the earth who are called to see
an interior life, they must be lik
those Eastern kings, humble in grea
ness, ready to leave all at God
voice, wise without self-confidenc
or presumption, open to the leadin
of heavenly light, bowing before th
guidance of the star of righteousness



DAVID R. ENLOW, Editor

T HOME

nvention plans set for CBMCI: Plans have been mpleted for the nineteenth annual convention of Chris- n Business Men's Committee International, October -28, in Grand Rapids, Mich., according to Dr. T. E. cCully, executive secretary of the organization. Dele- te participation is expected to be at an all-time high various businessmen add their testimony to the con- ntion theme, "Christ in Business."

●

deons distribute over 32 million Scriptures: Gideons ternational has distributed a grand total of 32,373,248 bles, Testaments and Gospels since its founding fifty- ght years ago, President Raymond R. Lindsey reported the organization's fifty-seventh annual convention in lanta, Ga. He also reported the Gideons' world embership as standing at 21,645, with the U. S. member- ip providing 14,986 of this total, Canada 1,684, and enty-one other countries having 4,975 members among em.

●

hite congregation builds church for Negroes: Resi- nts of a new real-estate development for Negroes in olumbus, Ga., are preparing to hold the first worship rvice in a $35,000 church built with funds raised by e all-white congregation of Columbus' First Presby- rian Church. Rev. L. W. Bottoms, denominational cretary for Negro work, said completion of the Carver eights church was an evidence of "God breaking rough man-made barriers when His help was most eeded."

●

otestant group operates home for alcoholics: A group Protestant clergymen and laymen have taken over a rmer hunting lodge at Lake Waccamaw, N. C., and e operating it as a home for alcoholics. Called the ood Shepherd Home and Clinic, Inc., it can accom- odate up to thirty persons at a time, each of whom ust remain at the hospice for a period of eight weeks. he home is supported by contributions from interested ersons.

BROAD

ospel signs planned for Finland: Raymond B. Martin, under of Trumpetsound Institute, plans to return to inland again this August to complete arrangements made last year for a gospel sign project in that country. He also has invitations from Germany, Norway and Denmark, New Zealand and Australia. Trumpetsound, with headquarters in Thief River Falls, Minn., has placed nine hundred twelve-foot gospel signs with Scripture texts on them along highways in twenty-five of the United States.

●

Report new Dead Sea scroll found: Discovery of a new Biblical scroll about a mile from the caves where the highly publicized Dead Sea scrolls were found in 1947 was reported in dispatches reaching Jerusalem from the Jordan-administered section of Palestine. The scroll was turned up by an Arab and is said to contain the five books of the Pentateuch—Genesis, Exodus, Leviticus, Numbers and Deuteronomy.

●

Rededicate church used as Soviet Army depot: An East Berlin church building used as a Soviet Army depot from 1945 until last year was rededicated as a house of worship in ceremonies presided over by Bishop Otto W. Dibelius, of Berlin, head of the Evangelical Church in Germany. Gen. A. P. Dibrova, then commander in the Communist-controlled sector of East Berlin, handed the building over to EKID officials in 1955. It is adjacent to the Soviet headquarters in Karlshorst, a borough of East Berlin.

MISSIONS

Two missionaries arrested in Colombia: Two women missionaries were arrested on July 15 by government police in Quinchia, Caldas, on the charge of having Communistic literature in their possession. The missionaries are Miss Ida Danielson, of Hendricks, Minn., and Miss Dorothy Hagerman, of Three Rivers, Mich. They are affiliated with the Gospel Missionary Union. Miss Danielson, eighty-two, has been a missionary in Colombia for thirty years and has worked in Quinchia for the past nine years. After searching their house, the police appeared with some papers which the missionaries had never seen before, claiming it was Communistic literature. The ladies were forced to spend two nights in the police barracks after being under house arrest for a time. The house had been bombed with dynamite on three different occasions, and three times shots were fired into the house.

PEOPLE

Baptist to end longest university pastorate: What is believed to be the longest university pastorate in the nation's history will terminate August 31 when Dr. John D. W. Fetter retires after serving for forty years as Baptist pastor at Cornell University. One of Cornell's first full-time pastors and a pioneer in the university's intercreedal program that eventually developed into Cornell United Religious Work, Dr. Fetter came to the campus immediately following his ordination in 1916 and has served no other charge.

ROBERT E. CUTBIRTH, Editor

To Win Souls Requires Wisdom

By CHARLES G. FINNEY

The most common definition of wisdom is that it is the choice of the best end and the selection of the most appropriate means for the accomplishment of that end—the best adaptation of means to secure a desired end. "He that winneth souls," God says, "is wise." It conversely follows that in order to win souls one must be wise. I would like to suggest certain means that Christians can use wisely for accomplishing their infinitely desirable end of winning souls to Christ.

First, it is important that you should select a proper time to try to make a serious impression on the mind of a careless sinner. Much depends on timing your efforts right, for if you fail in selecting the most proper time very probably you will be defeated. True, you may say it is your duty at all times to warn sinners and try to awaken them to think of their souls. And so it is; yet if you do not pay due regard to time and opportunity your hope of success may be very doubtful.

It is desirable, if possible, to address a person that is careless when he is free from other employments. In proportion as his attention is taken up with something else it will be difficult to awaken him to the claims of Christ. People who are indifferent to religion are oftentimes offended rather than benefited by being called off from important and lawful business. It is true that the Christian faith is more important than any or all of his other interests, but he does not feel thusly or else he would not be careless and impenitent. You must take the sinner as you find him and deal with him accordingly.

It is important to discuss salvation with a person when he is not strongly excited about other matters. You might possibly reach him in that frame of mind, for it has been done before; but it is highly unlikely. If possible, talk with a person on the subject of salvation when he is in a good temper. If you find him out of humor, very probably he will get angry and abuse you. Better let him alone for that time or you will be likely to quench the Spirit. You may be able to talk in such a way as to cool his temper, but it is not likely. The truth is, men hate God; and though their hatred may be dormant it is easily excited. If you bring God fully before their minds when they are already excited with anger, it will be so much the easier to arouse their enmity to open violence.

Also it is best to converse with careless sinners when they are alone. Most people are too proud to have the subject of salvation as it affects them discussed in the presence of others, even their own family. A person in such circumstances will brace up all his powers to defend himself while if he were alone he would melt under the truth. He will resist the truth or try to laugh it off for fear that if he should manifest any feeling somebody will laugh at him.

There was a pious woman who kept a boarding house for young men. She had twenty-one or so of them in her home, and at length she became very anxious for their salvation. She made it a subject of prayer but saw no seriousness among them. At length she knew that something else must be done besides praying, and yet she did not know what to do. One morning after breakfast, as they were leaving the house, she asked one of them to stop for a few minutes. She took him to her room and conversed with him tenderly on the subject of Christ and prayed with him. She followed up the impression made and pretty soon he was joyfully converted. Then there were two. They talked to another in the same way and prayed with him, and soon he was prepared to join them. Then another, and so on, taking one at a time and letting none of the rest know what was going on, so as not to alarm them, till every one of these young men was converted to God. Now if she had brought the subject up to all of them at once, they would no doubt have ridiculed it and laughed at her and none would have been converted.

Try to talk with a careless sinner when the events of Providence seem to favor your purpose. If any particular event should occur calculated to make a serious impression, be sure to improve the occasion faithfully.

Seize the earliest opportunity to converse with those around you who are careless. Do not put it off from day to day, thinking a better opportunity will come. You must seek an opening, and if none offers itself, make one. Appoint a time and place, and get an interview with your friend and neighbor where you can speak to him freely. Send him a note, go to him on purpose, make it look like a matter of business, as if you were in earnest in endeavoring to promote his soul's salvation. Then he will feel that it is important, at least in your eyes.

If you have any feeling for a particular individual, take an opportunity to converse with that person while this feeling continues.

Power to Die

During the last war a boy of twelve refused to join the Nazi youth movement because he was a Christian.

"Don't you know that we have power to kill you?" they said.

"Don't you know," he replied quietly, "that I have power to die for Christ!"—OUR OWN.

Attending LEAL meeting in Cuba
C. & M. A. representatives at the LEAL meeting in Cuba were Rev. Harvey R. Bostrom, Ecuador; Rev. Robert M. Searing and Rev. Francisco Ordonez, Colombia; Mr. Robert Newman, Chile; Miss Maud E. MacPhee, of the Spanish editorial staff in the United States, and Rev. A. N. Bostrom from Clearwater, Fla.

Literature: A Force for God

By MISS MAUD E. MacPHEE

THE convention held in Cuba last May, sponsored by *Literatura Evangelica para America Latina* (LEAL), was described as "the most important evangelical gathering ever held in Latin America." The meeting was attended by 130 delegates, both national and foreign, from more than forty missions and publishing houses.

These experienced workers were well aware that while there is fantastic progress in business, science and education in Latin America there are also tremendous forces of evil at work. The Word of Life has been withheld for centuries from the cultured society. Now, as the masses of the continent are becoming literate, vicious magazines already crowd the newsstands, and Communism and false religious cults distribute millions of pages of reading matter which deceives the people. It is evident that the immediate task of the Christian church, and one of its most vital ministries, is to provide the people with the Scriptures and attractive, well-prepared literature which will turn them to Christ.

"The average Latin reads anything he can lay his hands on." It is common to see the mud walls of Christian homes in the country covered with prized tracts and Christian papers. During the years they last they will be read and reread by the family and all visitors. It is all they have!

Therefore, a project of priority at the LEAL assembly was to organize and implement the publication of a new Christian magazine, *Vida* ("Life"), for newsstand sale and general subscription. It will be similar to the *African Challenge* (English) and *Envol* (French), now so noticeably influencing the multitudes of Africa. For the present, LEAL will supply the personnel and money.

For years The Christian and Missionary Alliance has carried on an active publication program as part of our ministry in Latin America. The enlargement of our facilities in Chile, including a new press, has resulted in advance in both production and quality. Bookstores in Temuco, Chile, Quito, Ecuador, and Cali, Colombia, are important distribution centers. With the added impetus of the LEAL program we trust that we shall have a more extensive ministry than ever before.

At present our magazine for Sunday school teachers is being used in eighteen countries. Often it is bought just for personal Bible study. In addition there are many Sunday school leaflets and tracts being published. The *Salud y Vida* ("Salvation and Life") also has a wide distribution among Christians of many denominations in seventeen of the twenty-one republics. This is a twenty-page monthly magazine similar in format to THE ALLIANCE WEEKLY and contains articles on the deeper life, salvation and prophetic themes. One page is designed for young people and another is devoted to the interests of women. We trust the magazine may become such an inspiration that it will soon be read all over the continent.

Nine of Dr. Simpson's books in the *Christ in the Bible* series are already in circulation, as well as *The Four-Fold Gospel* and *The Gospel of Healing. Power from on High* will be printed as soon as funds are provided. Dr. G. P. Pardington's book on Christian doctrine is a standard textbook in many Bible schools, and his *Crisis of the Deeper Life* also has a wide circulation. Several shorter studies by Rev. Henry Wagoner, former missionary to Chile and now Staff Secretary of the Foreign Department, are much used. His studies in Daniel and The Revelation are to be broadcast as a correspondence course over Radio HCJB in Quito, Ecuador.

Over 291,000 copies of *Hymns of the Christian Life* in Spanish have been sold in the seventeen years since it has been issued. The Spirit still uses it to minister to a lone woman working in the field, to an isolated group of believers in the mountains or to the crowds which assemble in the *templos* in the great cities.

Christian literature appeals to both the city sophisticates and the country people. One afternoon a lawyer came into the bookstore in Cali, Colombia. "Have you a Bible? I've studied law. I know law. But I'm missing something and I've been

A. R. THOMAS

DVBS in a Moro area in the Philippine Islands

told that the Bible has it." So the way of salvation was explained and the lawyer left with a leather-bound Bible under his arm. . . . A barefoot man came from the country and asked for a hymnbook. "We read the Bible," he said, "but we want to sing. Teach me a song or two so I can teach my family. We want to praise the Saviour we have come to know."

Salud y Vida was instrumental in bringing great blessing into the life of a man who became an outstanding Christian leader in Ecuador. After accepting Christ as his Saviour and serving Him for a time, he backslid and followed the way of sin and the world, far from the Lord. In some way a copy of our magazine reached him and through reading its articles he was brought under deep conviction of sin. He returned to the Lord in glad and complete surrender, and later became the pastor of a large church.

Those of us who see the possibilities in Latin America ask the persevering prayers of the Society for this aggressive literature program. We believe it is one of the vital mediums at our disposal for the preaching of the gospel to the unsaved and the building up of the believers.

There is a certainty that God speaks in the Scriptures, and the knowledge that all truth is contained in them; therefore their study and dissemination are the worthiest object of the talents and the zeal of a man's whole life.—JOHN CALVIN.

Moro Prejudice Waning

By MRS. A. R. THOMAS, *Philippines*

Vacation Bible school in Datu Piang was larger than any ever held in the history of this church. It was unusual in that the children who attended were from three language groups. For the first time it was possible to have a class of Moro (Moslem) boys and a class of Moro girls, and for these we used the Maguindanao dialect. In other classes the Illongo dialect was spoken. English was the third language.

For the two weeks the school was in session attendance averaged seventy children, the majority being from Moro homes. Due to differences in language and age it was necessary to divide the group into six classes. That meant that some classes were quite small and the faithful teachers were able to give their pupils much individual attention. We were sorry more "Cristiano" children did not attend.

The barrier of prejudice which has kept the Moros away from contact with the gospel is breaking down, but it still has to be reckoned with. On the closing day of classes when the Moro girls were asked if they would receive Jesus Christ as Lord and Saviour, six of them raised their hands. Three of these had previously indicated their desire to know Christ. But a younger sister of one girl who had raised her hand was not sure what she should do. Very seriously she said, "I'll go ask my mother." That might have caused trouble in other days.

On the closing night when the children recited their verses and performed the other exercises they had learned for the delight of their parents, it was a joy to the teachers to observe how well the Moro children did. When in clear Maguindanao dialect they recited John 3:16 proclaiming Jesus Christ as the Son of God, every Christian was moved to pray that not only they but their parents might know in their hearts the meaning of the verse.

Every Sunday morning since the vacation Bible school closed the Moro girls have met for a Bible class in the Mission residence. They know little or no English and appreciate hearing about Jesus in their own dialect.

For the gradual opening of the door through which the Moros can be reached we rejoice, but we covet consistent prayer support that the barrier will be completely removed and that Moro adults and children will turn to the Lord in great numbers.

Laying the Foundation for Faith

Children in the Kayan area of West Kalimantan (Borneo), seldom have a chance to attend school. When Rev. and Mrs. M. C. Allen undertook to conduct Bible classes in one area they had to make the lessons extremely simple. The whole idea of consecutive Bible study was entirely new.

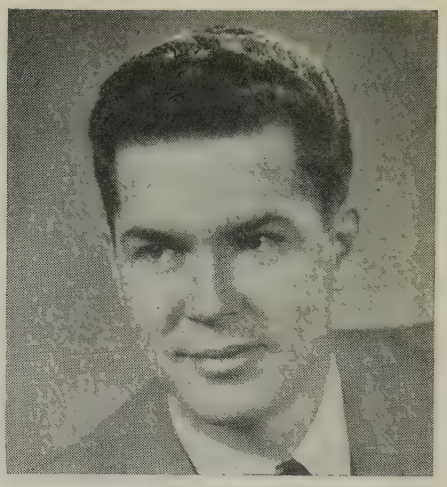
After two or three days, however, when the children got used to the idea of classes, they began to make rapid progress. At the end of a ten-day period both the youngsters and their parents were surprised at the number of things they had learned. In the closing exercises at the end of the classes in the first village, to the amazement of the congregation, one of the boys gave a Bible lesson in his own words.

With loving care the missionaries labor to lay the foundation for faith and endeavor to lead these boys and girls to know Christ as Saviour. They are the church of tomorrow. Several of them expressed the desire to enter the Bible school at Balai Sepuak to prepare for ministry among their own people.

Beulah Alliance Church

Edmonton, Alberta, Canada

Edmonton, "the gateway to the North," located in the heart of Canada's greatest oil field, is the fastest growing city in the Dominion. The metropolitan area has a population of 245,699—an influx of approximately 1,000 people per month to man the new industries and business enterprises resulting from the oil and natural gas finds.



Rev. Paul K. Currie, pastor

LAST May the congregation of Beulah Alliance Church of Edmonton, formerly the Beulah Tabernacle, dedicated its new house of worship to the Lord, with Rev. A. M. Blackett, superintendent of the Western Canadian District, officiating. "The Church with the Singing Tower," built at a cost of $250,000 to accommodate 990 people, is of contemporary design, finished in rust-colored brick. The freestanding carillon tower is composed of three members, symbolizing the Trinity. The basement of the building houses a lower auditorium and the main Sunday school area. Additional classrooms, the minister's study, business offices and the youth center, with abundant space for educational and athletic activities, form the wing at the rear of the church proper. This space may also be used as overflow accommodation for the congregation and for this reason is equipped with public-address mechanism.

This monument to the faithfulness of God had its beginning as an outgrowth of the Beulah Home and Mission established in 1919. The eleven charter members met in a rented building used jointly with the Swedish Baptist Church, moving in 1923 to the site just recently vacated. Two of the original members, Mr. and Mrs. F. I. Belton, were the church's first caretakers and are still serving the Lord in that capacity today. At the suggestion of Rev. A. M. Loptson, who left for the mission field before the union took effect, the church became affiliated with The Christian and Missionary Alliance in 1922, becoming the oldest Alliance church in Western Canada.

Dr. J. H. Woodward, now dean of the Arizona Bible Institute, was the first pastor. The church's expansion program was responsible for starting Alliance churches in Calgary, Lamont, Red Deer, Medicine Hat, Vermilion, Wimborne, Kindersley, Regina and Saskatoon. A second Alliance work serves the south side of Edmonton, Richmond Park Tabernacle, where Rev. K. G. Jasper is pastor.

The first convert of The Christian and Missionary Alliance in Edmonton, Muriel Owen Moffatt, now serving in Ecuador with her husband, became its first missionary, and since that time more than forty have responded to the church's missionary appeal, with a number serving in pastorates in the homeland. Ten young people from the congregation attended Bible schools during the past semester.

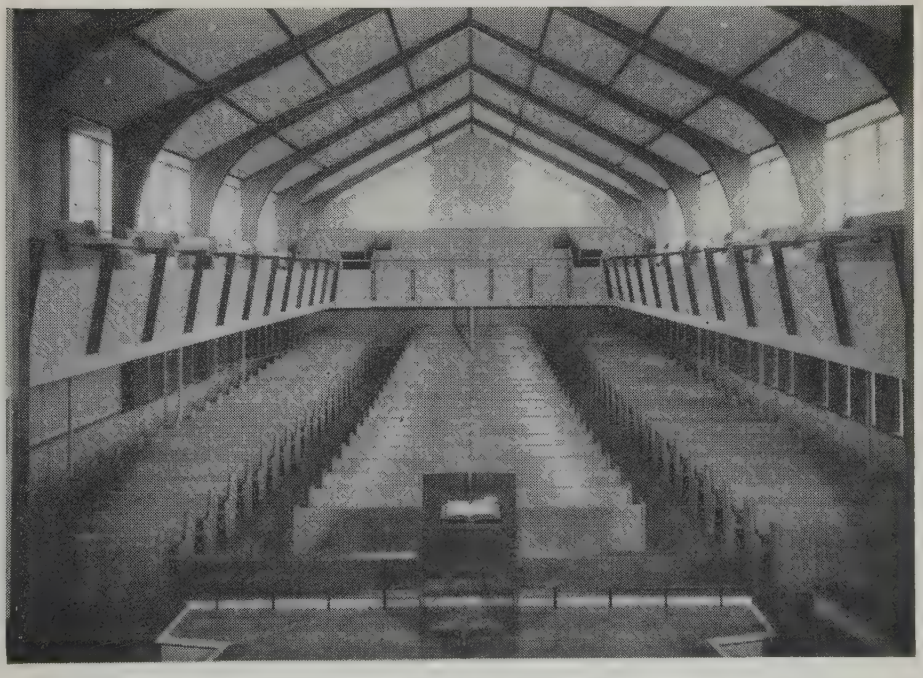
In spite of the heavy financial obligations in connection with the building program, the foreign missionary pledge for 1955-56 amounted to $12,507, with a home missions pledge of $5,545, indicating that the "home church" still has more than a casual interest in the district works it was instrumental in establishing. The weekly meeting of the women's missionary prayer band carries on a vital ministry of prayer and personal contact with missionaries on the field and on furlough.

An expanded work and overcrowded Sunday school were evidences of God's blessing upon the ministries of Dr. Woodward and the men who followed him as interim

(Continued on page 15)

Interior of Beulah Alliance Church, Edmonton, Canada

WELLS STUDIO



THE ALLIANCE FAMILY

CLIFFORD E. HARROD, Reporter

News reports may be sent direct to Rev. C. E. Harrod, The Christian and Missionary Alliance Church, East and Lane Streets, Raleigh, N. C.

Rev. and Mrs. George Dockter and family, Ecuador

To the Fields

Miss Enid Miller left New York by plane on August 3 for Gabon. Miss Miller is returning for her third term of service. She is a member of the C. & M. A. church in Los Angeles, Calif.

Miss Enid Miller
Gabon

Rev. and Mrs. George Dockter and children, Martha and Paul, also left New York by plane on August 3, going to Ecuador. The Dockters are returning for their third term of service and will work among the Salasaca Indians.

Mrs. R. J. Adams and children, David, Steven, Rosalys and Gordon, sailed from New York on August 8 for French West Africa. Mr. Adams, who has taken a refresher course in France, will join the family en route and they will proceed to the field. The Adamses are returning to the field for their third term of service.

Rev. and Mrs. R. E. Cook and family
Gabon

Rev. and Mrs. Cook and children, Earlyne and Raymond, also sailed on August 8. The Cooks are returning to Gabon for their fourth term, and will be stationed at Ileka. Their elder daughter, Rae Joyce, and her husband are studying at St. Paul Bible Institute in preparation for missionary service.

On Furlough

Rev. and Mrs. W. J. Bauman and son, Billy, arrived in New York on August 2 by plane from Colombia, S. A. Mr. and Mrs. Bauman began their missionary service in 1936 and 1931 respectively. They have been working at the Bible Institute in Armenia.

Rev. and Mrs. James A. Macaw and children, Marilyn and Douglas, arrived in New York on August 5 from the Congo, where they have just completed their first term of service. They were stationed at Kwimba.

City-wide Crusade

Rev. and Mrs. C. S. Bixler, of Pittsburgh, Pa., and Rev. Don Kenyon, of Fort Wayne, Ind., ministered with others in a youth conference and city-wide crusade in the New Dunkard Church of God, New Castle, Ind., in June. Twenty-eight young people and the eighty-year-old grandmother of the chairman of the meeting professed to be saved.

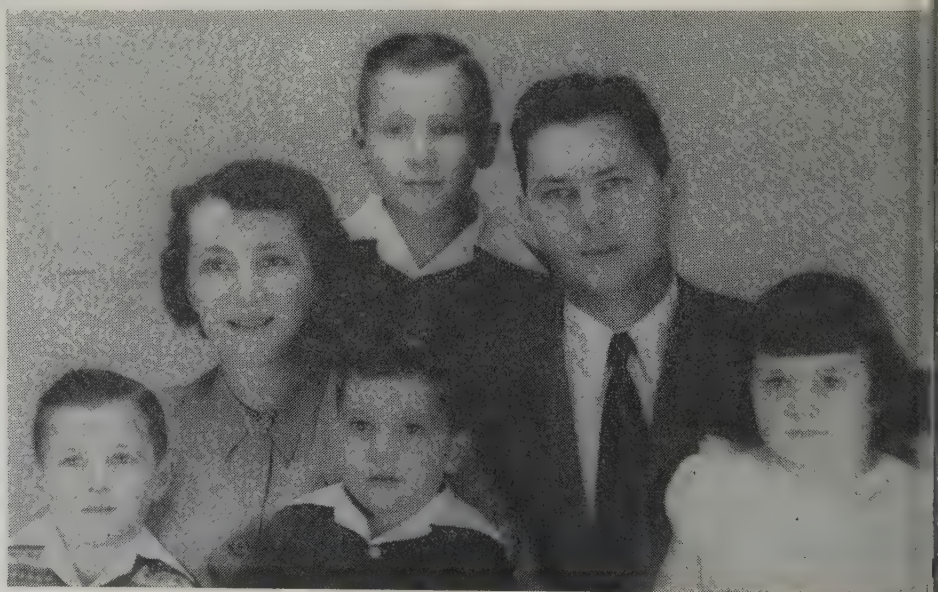
The New Generation

On July 10, to *Rev. and Mrs. Merle Caldwell*, Fort Jones, Calif., a son, Daniel Gordon.

Marriages

On July 28 *Miss Shirley Ruth May* was married to *Rev. Robert H. Marshall* in Buffalo, N. Y. Mr. Marshall is the pastor in Ebenezer, N. Y.

Rev. and Mrs. R. Joseph Adams and family, French West Africa



Sunday

DAILY READING—John 6:60-71.
DAILY TEXT—"*Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it?*" (verse 60).

This whole incident marked the crisis . . . of Christ's ministry in Galilee. He had reached the highest point and from this time the multitude forsook Him. . . . Temporal benefit . . . was the only advantage which they really understood or cared for. For deeper spiritual things they had no taste. Alas, they were typical of multitudes today in the church of Jesus Christ! The crisis which happened in Galilee will happen yet again in the story of the ages. Even in the church today we are bound to find traces of the turning away from deeper spiritual teaching on the part of the followers of Christ. They are willing to accept the temporal advantages of Christianity and its universal moral and social benefits. They are willing to believe in it as a remedy for the future and a means of escaping future punishment for sin; but as marking a life of deliverance from the power of sin and communion and fellowship with God, they do not desire it.—A. B. SIMPSON.

Monday

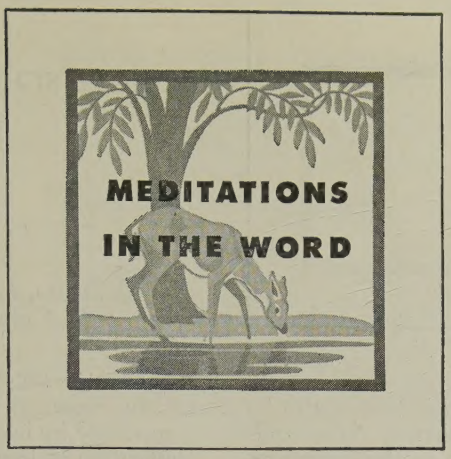
DAILY READING—1 John 3:11-24.
DAILY TEXT—"*Let us not love in word, neither in tongue; but in deed and in truth*" (verse 18).

Love is a great thing, in every way a great good; it alone can make the heavy burden light and bear with evenness all inequalities. For it bears a burden without a sense of its weight and makes every little thing sweet and pleasant. The noble love of Jesus urges us to undertake great things and excites the desire to become more and more perfect. Love wishes to tend upward and not to be held back by things beneath. Love wills to be free and detached from all worldly affection, that its inner sight may not be overclouded; that it may not be entangled by temporal interest nor overthrown by any loss. Nothing is sweeter than love, nothing stronger, nothing higher, nothing broader, nothing more pleasant, nothing better either in heaven or earth, because love is born of God, and rising above all created things can find its rest in Him alone who is sovereign and above all and from whom every good flows.—THOMAS À KEMPIS.

Tuesday

DAILY READING—Romans 5:1-14.
DAILY TEXT—"*Tribulation worketh*" (verse 3).

When I was a boy going to school a swimming instructor sought to teach me to swim. I had a good memory and stored in my mind all his instructions, but when I entered the water I took them with me to the bottom. Then I went for a trip to the Mediterranean. As our ship lay moored in the Bay of Naples my friends on board spread-eagled me. Some took me by the ankles and some by the wrists. They swung me to and fro until after a good swing I was right outboard. Then they let me go and I dropped into the Bay of Naples and swam. I swam for dear life and I have been able to swim ever since. And God in His kindness and by His grace is at times compelled to fling us out of our comfort and complacency in order that we may do that constructive work for which Christ called us and to which we are commissioned.—F. G. MILES.



Compiled by EDITH M. BEYERLE

Wednesday

DAILY READING—Hebrews 1.
DAILY TEXT—"*Thou remainest*" (verse 11).

When from my life the old-time joys have vanished,
Treasures, once mine, I may no longer claim,
This truth may feed my hungry heart and famished:
Lord, Thou remainest! Thou art still the same!

When streams have dried, those streams of glad refreshing,
Friendships so blest, so pure, so rich, so free;
When sun-kissed skies give place to clouds depressing,
Lord, Thou remainest! Still my heart hath Thee.
—J. DANSON SMITH.

Thursday

DAILY READING—Luke 9:18-26.
DAILY TEXT—"*If any man will come after me, let him deny himself, and take up his cross daily, and follow me*" (verse 23).

Our Lord never bribes His disciples by promising them ways of sunny ease. He does not buy them with illicit gold. He does not put the glittering crown upon the entrance gate and hide the cross behind the wall. No, on the very first stage of the sacred pilgrimage there falls "the shadow of the cross." Let him "take up his cross daily, and follow me." And yet, the Lord's blessing is hidden in the apparent curse. In the act of bearing the cross we increase our strength. That is the heartening paradox of grace. Virtuous energies pass from our burdens into our spirits. . . . How foolish, then, O heart of mine, to avoid and evade thy cross! Refuse the burden and thou declinest the strength! Ignore the duty and thou shalt feel no inspiration! Carefully husband thy blood and thou shalt forever remain anemic! But lose thy life and thou shalt find it!—J. H. JOWETT.

Friday

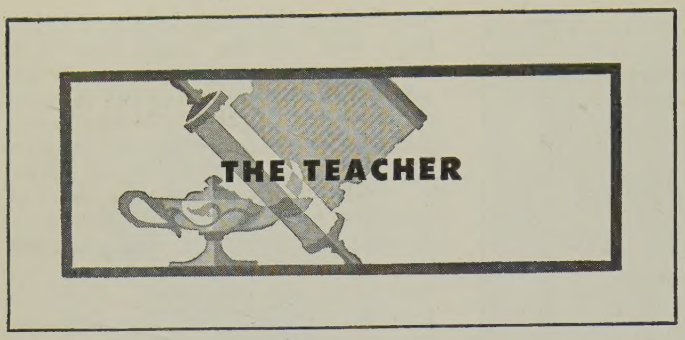
DAILY READING—2 Peter 2:9-22.
DAILY TEXT—"*Balaam . . . loved the wages of unrighteousness*" (verse 15).

If we turn to the story of Balaam's downfall, as recorded in Numbers, we find that the root cause of his failure was the love of financial gain which promotion and honor would bring him. This is revealed in the fact that he does not mention the promotion or honor offered him, but only "silver and gold." All his reasoning revolved around "gain." Balaam knew the directive will of God, but when promotion and honor were offered him, instead of turning his back on temptation he capitulated, sought again God's already revealed will and accepted God's permissive will. And thereon hangs all the story of his wrecked life. First, he compromised concerning the will of God. Then, having compromised thus, he was carried along on the downward path, even though seeming to be true to what God had showed him, until finally he led the children of Israel into the same path of a compromised life, even with outbroken sin. And his corrupt way (2 Pet. 2:15) became his corrupt doctrine (Rev. 2:14). Perverted "ways" will end with perverted "doctrines."—PAMEII.

Saturday

DAILY READING—Jeremiah 23:29-40.
DAILY TEXT—"*Is not my word like . . . a hammer?*" (verse 29).

"Your deeds speak so loud I can't hear what you say" is an adage that is apt to blind us to much of the truth. Words, too, are deeds. It is mostly by words that homes are made or broken. Words mold a child's life. Words invite or rebuff. By words we cherish or despise. A word can be a crushing blow or a lifesaver. The prophet speaks in an infinitely more exalted and eternal sense: God's Word is as irresistible as the sun's fire. To those who will not give heed to His loving command, His Word will seem like a rock crusher as it grinds all resistance to dust. But though such fearsome power is in the cross, it is first, last and always invincible love with which God's Word in Christ calls us, woos us and, if we allow, binds us to Himself.—DAY BY DAY.



By DON J. KENYON

SUNDAY SCHOOL LESSON—SEPTEMBER 2, 1956

The Royal Law of Love

James 2:1-13

GOLDEN TEXT

"My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons"—JAMES 2:1.

BACKGROUND AND LESSON ORIENTATION

Because of the Biblical emphasis upon grace, it seems to be the opinion of some that law has been abrogated. As a standard for holy conduct the law has nowhere in the Scriptures been set aside. Grace was never given as a measuring rod of conduct; it is God's way of providing for us His victory over sin. The function of the law is to make us aware of our sin. God never intended law to be our saviour. Jesus Christ only can save us. James looks upon law as a unit. It is God's declaration of His will for human conduct in all ages. Moses wrote it down but God gave it to him. God still hates the things which He condemned in the law. Men who plead a new moral standard for this day of grace are apt to refer to no standard at all. Being under grace does not imply being lawless. A lawbreaker under grace is still a lawbreaker.

CONTEXTUAL CONSIDERATIONS

Having shown that life is the arena in which we mature redemptively by overcoming in Christ, James makes a summary application of these matters in 1:19 ff. He calls for a practical demonstration of our allegiance to Christ which implies inward discipline (1:19, 20), a teachable spirit, control of the tongue (21, 26) and a keen awareness of God and the needs of our fellow men (v. 27). One of the persistent diseases of Judaism was pride of race, religion and rank. In Christ there are no social, economic, racial or religious strata. Christ is the great leveler of men. James, a crusader for practical righteousness, decries such practices among his brethren as reflect a misconcept of the character of God and His redemptive objectives for man. "Respect of persons" falls into this category.

SIMPLIFIED OUTLINE

1. *An illustration of partiality*—James 2:1-4.
2. *Partiality inconsistent with love*—James 2:5-7.
3. *The royal law and partiality*—James 2:8-13.

KEY WORD ANALYSIS

(1) "Respect of persons"—*prosopolempsiais* (2:1), a well-known word of ancient derivation meaning to have respect for the face; surface judgment, an impression that is created by what a person can see.

(2) "Partial"—*diakrino* (2:4), lit., judging between; partiality, distinction, discrimination. Basically it is that act of isolating and soliciting the favor of one by virtue of his rank or station in life.

(3) "Royal law"—*nomon basilikon* (2:8). This brings together a word that means "that which belongs to a king" and one which is the common word for law. This is more than just a law of the kingdom of God. It is that particular expression of law-abiding which demonstrates the spirit of our King as it is clearly manifest in His subjects.

COMMENTARY ON THE PRINTED TEXT

1. *An illustration of partiality* (James 2:1-4).

James, a man full of wisdom, leaves nothing to the imagination of his readers (so practiced in the evasion of truth). In admonishing them not to declare faith in Jesus Christ while showing a discriminating attitude toward their brethren, he simply takes it in hand to supply for them a common illustration of what he means. A man comes to the synagogue with every outward earmark of sound economic and social standing. Behind him walks shyly a man whose clothing and bearing attest him to be an ordinary "tramp." Immediate appraisal of the men calls for an oversolicitous fawning over the former and a distinct snubbing of the latter. James, the pastor of the First Church of Jerusalem, must have been studying his ushers from the platform. His indictment: there is discrimination among you, self-appointed censorship born of ulterior motives.

2. *Partiality inconsistent with love* (James 2:5-7).

James now sets forth a divine principle. God in His elective grace deals with utter impartiality. He chooses without any regard for a man's qualifications. Woe be unto us if He chooses with respect to a man's person. God's very choice of the poor man whom He makes rich in faith and heir of His promise with no counter demand but love is a rebuke to these discriminators. In contrast to this gracious attitude on the part of God these men to whom James addresses his remarks are looking down on the poor man. How soon they had forgotten that it was the rich who were their oppressors and who were blasphemers of the name of their Lord! The principle involved is this: Discriminations among the recipients of God's grace are utterly inconsistent with the grace received from Him.

3. *The royal law and partiality* (James 2:8-13).

Welldoing is always measured against the royal law. The statement of the law is this: "Thou shalt love thy neighbour as thyself." This is more than a pious amendment to the Decalogue. It is a complete summary of God's will for man's attitude toward his fellow man. It is a simple solution to all the problems that face men. It is, in effect, that expression of God's love through us which demonstrates the power of Deity in our conduct. A breach of this attitude is more than a single or isolated offense. It actually constitutes a breach and betrayal of our relation with Christ. It is the branch disregarding the life of the Vine. This law is the will of the one God. To break it wantonly is to affront the holiness of God.

Christian behavior is the outflow of the life of Christ which sets a man free from himself (v. 12). An implacable and merciless man is blind to that factor which he claims above all else in his relation to God. That factor is grace.

HELPFUL HINTS FOR LESSON PREPARATION

Relate the Mosaic Decalogue to the Sermon on the Mount. It will then be a very simple transition to James' application of these truths to the Jew. Jesus gave spiritual life and spirit to the Law. James gives application to both the Law and the teaching of Jesus. He interprets the Law in relation to Christianity—something our lawless age has overlooked. This is the reason for the collapse of morals.

Alliance Churches

(Continued from page 11)

nd full-time pastors—Revs. C. H. C. ackson, Gordon Wishart, G. A. itch, A. M. Carmichael, J. D. Carl-n, E. F. Mapstone, H. D. Stoddard, . J. McVety, W. J. Fox and Russell eid—reaching a climax shortly after call to Rev. Paul K. Currie in 1953, hen plans for the new building ere drawn up and during whose inistry the building was erected. The results of a Sunday school rvey conducted throughout the w community have been encourag-g, and it is expected that the aver-ge attendance of 453 in the old uilding will be greatly increased the commodious new surround-gs. This year's daily vacation Bible hool is designed to include the ntire family and is expected to sur-ass the 1955 enrollment of 277.

A well-rounded youth program fers a Christ-centered message and holesome activities in its Brownie, irl Guide, Cub and Boy Scout roups, as well as in the Alliance outh Fellowship.

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uotes from Our Contemporaries

MES A. STEWART, in *Herald of His oming*, has a word about steward-ip:

"There are too many Achans in the mp, hiding the silver and the gold hich ought to be devoted wholly the Lord. And the army of the ord, which ought to be conquer-g the world for Christ, is held back om many victories and kept lying nder defeat for the sheer lack of holy, consecrated and zealous ewardship by those whom Christ is purchased with His own blood. ere Christians purged of such lfishness and such sins of covet-usness the Church of God on earth ould march across the world with nquering power!"

. A. HEGRE, writing on the text, hall we continue in sin?" in *The essage of the cross,* says:

"Modernists question the deity of hrist, but fundamentalists question is power to save from sin. They elieve that Christ can save from e consequences of sin, but not om its power. They engage in uble talk, such as, 'A Christian ust not sin' and 'A Christian keeps on sinning all his life.' No wonder those 'outside' are confused."

"Slow down, Christian," says G. F. HEDSTRAND in the *Covenant Weekly:*

"We are living too fast. Most of us have not time to talk to God before we begin the day's work. It reminds us of the small boys who sometimes ring the doorbells and run away without waiting for an answer."

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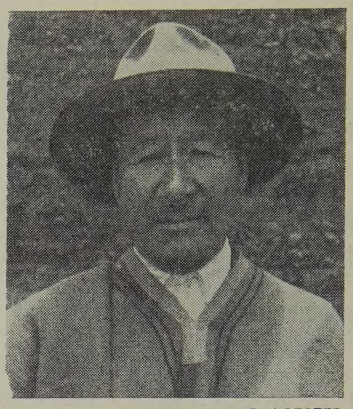

B. LOFSTED

Mr. Sanchez

ABOUT twenty-three years ago the gospel was relatively unknown in Peru and the small band of evangelicals was severely persecuted. At that time Eulalio Sanchez, in the mountain village of Urpay, was still in darkness and sin. Through the provision of God in His grace, a man spoke to Mr. Sanchez about the Bible and the Lord. The man himself was poorly versed in the gospel, but his testimony interested Mr. Sanchez and his neighbors so much they began to meet regularly to read the Scriptures.

Although no preacher nor missionary had yet visited them, they soon felt the influence of the Word in their lives. Not long after this Mr. Sanchez began to seek the Lord that he might know Him personally, and God gave him the assurance of salvation. Hearing that there were missionaries in Lima, he wrote to ask for copies of the Bible and hymnbooks. Also he requested that a missionary or a pastor come to Urpay to instruct him and his neighbors in the way of salvation.

From his early youth Mr. Sanchez had always been alert and aggressive. Because of these qualities he became an official in the town. Upon his conversion he determined that his public service ought to glorify God and as a result he began to refuse liquor at social functions. He administered affairs with such honesty that the people wondered at the change in him. Then they began to deride and persecute him because of his faith. These things did not move him. He has continued steadfast through the years, showing such love and humility in the spirit of Christ that he gained the admiration of his fellows. His example has been a bulwark of strength to weaker brethren throughout the entire Tayabamba region.

Now nearly eighty years of age, Mr. Sanchez has a living hope. He can say with the apostle Paul, "I have fought a good fight, I have finished my course, I have kept the faith."

Through someone's faithful intercession this door of faith was opened. Praying of this kind reaches beyond the outposts of missionary penetration and accelerates the advance of the gospel.

THE CHRISTIAN AND MISSIONARY ALLIANCE
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